

2002-Eckhart-Tolle-Mumbai-Bombay-Talk-Power-of-Now

[Speaker 1] (3:00 - 4:06:41)

We were welcomed in all those places that we visited in India very warmly with great openness. It's now my turn to welcome you here to this gathering, not lecture, not workshop, just a gathering. Not that long ago it would have been inconceivable, absurd even, for a western form person to give a spiritual talk in India.

What could he possibly teach us, he would have said. We've been at it for so long. The cradle of human spirituality is here, sublime scriptures, sages.

But the truth always finds new channels. And the truth is now emerging on this planet as never before. And one could consider it an advantage that this speaker has little knowledge of ancient scriptures.

So the truth needs to seek new channels to express itself through. And sometimes new channels can have a power and an immediacy that the old maps or signposts, beautiful and profound as they are, not always have because they've been there for so long. And then suddenly you see the truth again, you hear it, and you recognize it again in perhaps the scriptures that you have been reading or reciting for so long.

And it has renewed power also. So what is this truth? And that truth is the only subject matter of this gathering.

I'm not talking about many things, only one thing, today and tomorrow. All the words point to that one thing, and it's not even a thing, but language is limited. All the words point to the possibility of the transformation of human consciousness.

And if that's a little abstract, all the words point to the possibility of that transformation within yourself. Not in the distant future, but here and now. And so that is also the essence of all scriptures, the possibility of human transformation.

A completely different state of consciousness from the one that has dominated human history up to this point. The most profound question, the only vital question to ask yourself, of course, is the question, who am I? And that's the question, the primordial question of all spiritual endeavor has been that question.

Am I more than what I appear to be? More than this temporary physical form? More than my past, which is not very much?

My future, which is not very much either? And the story of me that is the conditioning of my mind? Is there more or is that it?

And a few beings who discovered who they were beyond the form, the physical form and

the psychological form of me, they pointed the way towards that realization. But in most cases, it became belief. You believed that you were more than that, and that's a little bit comforting, but ultimately not liberating.

How can I know who I am beyond the psychological form of me, the content of my mind that I identify with, and the physical temporary vehicle? How can I know that beyond doubt? And this is what this gathering is about, knowing yourself at the deepest level.

There are two levels here of teaching, if you can call it that. It's not teaching because I'm not adding anything to your mind. There are two levels to our being together here, the words and the energy field out of which the words arise.

One could say the words, they all point us to that, nothing else. Not meant to be explanations so that you understand the universe more completely. That wouldn't free you.

And whatever thought you could add to your mind would only be one further fragment, a further perspective, never the complete truth. All thought is a fragment and a perspective. So not to get attached to anything that you hear and believe that it in itself contains the truth.

It is only a signpost or a perspective, it's never it. So don't expect too much from the words. The mind expects too much and says, please define further, you haven't quite defined yet.

You go into further and further differentiation, which is very satisfying to the mind, but I won't give you that. We will keep it very simple. Therefore, it is helpful as you sit here to allow the words to be there, but pay some attention to the gaps between the words.

Brief silences, an undercurrent out of which the words come. Just acknowledge that, not through thought, but through the simple act of being attentive to that. And what is that?

One could say, being attentive to nothing, the nothing that underlies the things, the words. Pay attention to that. In other words, that requires you to be in a certain state of alertness, relaxed alertness, as you sit here.

Because only if there is this relaxed alertness can you be attentive to the underlying stillness. And you may notice, if you are attentive to that, it's only through the stillness in yourself that you can become aware of that underlying field. And here we are already getting to the essence, before I've explained anything.

The essence of this gathering is here every minute. I'm not building up to the climax, the final explanation that you are going to receive at the end, tomorrow evening. It's already, the essence is contained here every moment.

So, as you sit here, see if you can pay attention to that and observe what happens within yourself as you pay as much attention to the words as the gaps. The moment you pay attention to a gap, there's a gap in your own thought stream. Because it's only that that can be aware of the stillness.

And there already is arising that in you that is not conditioned. It's the possibility is there every moment for that to arise. We are going to see here the absurdity of looking to the future for an answer to that question, who am I?

So, what this is about is that state of consciousness in which you know yourself to be the unconditioned, pure consciousness. Not anything that forms the content of your mind. And to sit here is a little bit frustrating for the thinking mind.

Because our gathering is not thought-based and is not meant to add to the accumulated content of your mind. There's enough there already in everyone. More than enough knowledge.

More than enough noise. Now, you may have noticed a characteristic of human beings and that is that they live with a continuous stream of thoughts that move through their minds. Very rarely in normal existence do you encounter a gap in that continuous stream of thinking.

And that is the only species humans have that characteristic. Flowers don't have that problem because it becomes a problem for most people. Animals don't.

So, when you look at the world of nature, there's often a very surprising contrast between the insanity to a large extent of the human condition and the sanity that is there in an animal or in a tree. The rootedness in being. Being completely itself.

Every animal is still rooted in that. Very few humans are themselves. They are an image of themselves.

Mind-created, associated with a continuous stream of thinking. The accumulated content of the mind that humans identify with, which means derive their sense of self from their thought processes. So, the beginning of not knowing who you are is when you think you start to learn who you are.

You're being taught your name. Certain sequence of sounds the child is taught. And their parents say, that's you, you are...

Oh, first identification comes with a thought, which is the name, as me. And now to that primordial thought, many other thoughts will cling to that me that ultimately is just a thought. It then collects experiences that stick to it.

Knowledge, viewpoints, opinions, all kinds of personal and collective conditioning, your

surrounding culture. Other thoughts come in there, other forms of mental conditioning. And finally, institutions do it to you.

They act to it very strongly. And then you emerge triumphantly, having graduated from university, thinking you know who you are. And then society gives you a particular function.

And that becomes you, again a mind image, no more. And that becomes your sense of self. Whether it's a work, family relationship, mother, father, brother, this, that, you play a role.

The surrounding culture tells you who you are. You accept it or you react against it, which is another form of conditioning. So what you have then is basically a mental story.

That is who you think you are. Me and my story. Me and my past.

And you need to, the compulsion to think, which is in every human being, which is so normal that nobody even questions it, derives from the fact that you derive your sense of self from thought. So to stop thinking would be threatening to that sense of self that is derived from thought. Then me, the little me, as I sometimes call it, my story, the script in my mind that has been put in there, and this is the limit of self-knowledge for most people.

And even that they don't know much about. It just operates through them. They are forced to act out their conditioning.

They go through their lifetime simply acting out the conditioning of their minds. And that is what all the great teachers recognized as a fiction. That is what the Buddha simply called the self, not the self.

There is another self that is the unconditioned. But in Buddhist terminology, that is the false self that the Buddha recognized as an illusory entity. So here we have a sense of identity that is derived from the accumulated content of my mind.

Me. Now, what kind of a sense of self is that? Is it satisfying?

Is it at ease? Very rarely. Is it happy, in a state of joy?

Very rarely. There are brief interludes in that sense of self when you feel things are going fine. They never last for very long.

Problems arise continuously. Conflict situations arise continuously. In other words, that sense of self is not satisfying, not fulfilling.

Underlying that sense of identity there is a great sense of insufficiency, of lack, of not enough, of not being fully myself yet, of not having arrived yet. Unease, something

missing, something vital missing. And many people are not conscious of that directly.

It only expresses itself through them as a continuous compulsion to seek self-completion through adding more content to me in order to make myself complete. So there is the search, the compulsive search in that state of consciousness for more in order to find that fulfillment, that sense of being fully, truly myself. The strange fact then is that that sense of self that is mind-based in no human being feels complete, feels fulfilled for long.

All you can get is brief moments of the illusion of fulfillment, the illusion of having arrived when you've just added something to your sense of self, you've just added it. A good example of that is you win a lot of money suddenly, you add all that. Surely with 10 million dollars I'm free now, surely.

And for a little while you feel complete and then very soon you realize that didn't complete me either. The same problems that I had in my life now become magnified in a bigger mansion rather than in a little house. I experience the same problems again, the same relationships.

And then you add a possession for a moment. You drive a big car and your sense of self has expanded into the car and you feel, oh, it's fulfilling. Other people admire the car, which means you, they admire you because the self has flown into that.

You might try a big house, so the sense of self gets even bigger, flows into that. Me, surely now I have arrived with a mansion. And sooner or later the same sense of lack or dissatisfaction comes in again.

And you sit in the big house, it wasn't quite, maybe it's not big enough. Others have similar big houses. Or maybe it's simply a relationship.

I could add that there must be a man or woman here on this planet that is destined to complete me. And so you start looking for the one or whoever who is going to complete, to fulfill that longing, the ache for being fully yourself. So everybody, you're engaged in looking for yourself through this, that, that, attempting to add more content to the mind, because it's the mental image that does it.

It's not the car. The car is there, but it's the mental image that you have of me and my car. The house is there, but it's the mental image of me and my house.

And so you meet someone, you fall in love. And again, a brief moment of feeling, yes, that's it, I'm free. And a few weeks, months, maybe a year, unlikely, but later.

The first doubt creeps in. Was that the right person? Is he or she going to complete?

It doesn't seem to be working that well anymore. You signed a contract. Why don't you do what you're supposed to do?

Make me feel complete. And no human being can do that. No situation can do that.

Nothing can do that. So the search continues, the compulsion to reach out. Now where do you reach when you need to add more to me in the search for finding yourself?

You're reaching out to the future, continuously, because it's only the little me says, yes, you're not enough yet. I haven't arrived yet, but you have future. You have enough future left to make it.

So the overriding concern of that sense of self is now with future. On all levels, the next moment, if you are trapped in that illusory sense of self, which still almost everybody is, the next moment is always regarded as more important than this one. So there is a continuous, and this is so normal, nobody even notices it, is that reaching out must get there, the next.

Just that continuous pull of that mental projection that is future. The whole civilization is built on that. Everybody is rushing towards future in the big cities of the world.

And seeking myself ultimately. Completion, knowing myself fully through this, that or that. And then you realize the dissatisfaction.

You're not arriving. And then you become a spiritual seeker. And you begin to seek for completion of your sense of self through adding something in a more subtle realm of spirituality and experience.

You begin to project a state to be achieved. And this is the danger when you come and listen to talks like this one. Because the speaker might say, speak of the possibility of the transformation of human consciousness, a state that is liberated from conditioning.

And then the little mind, the me, the mind-based self comes in and says, this is what I've been looking for all my life. This is good. Now, just tell me how to get there.

Tell me what steps I need to take to get there. In other words, the little me is asking to be given more future to complete itself. So the same mindset still operates in many spiritual seekers.

They don't realize that they are still under the compulsion to move into the future and grasping at a mental projection that is there. So you need to watch that in yourself, that continuous movement towards the next moment. The psychological need for future to complete me.

This is how the egoic self attempts to arrive to make it, so that the story of me becomes complete. So you're looking for that and you're making even spiritual search into an attempt to add something to me. And after 20 years or 30 years, you become frustrated there too.

You say, I've been engaged in spiritual seeking and still haven't arrived. Again, many times perhaps an experience came and it was good and then it was just another experience. And then you're ready to listen to this message.

Everybody needs time, paradoxically, to listen to this message. And the message is, you do not need time to know yourself, to be free, to enter the transformed state of consciousness. How does that work?

Is that another belief? You can then go home and say, I believe what he said. I'm enlightened already.

I don't need time. And for a little while that illusion, you can hold that illusion and sooner or later, probably sooner, life will show you that, no, suffering arises again. How do we realize this truth directly here and now?

You need to look at the main characteristic of the egoic self, how it avoids this truth continuously. And the main characteristic of that mind-made sense of self is that it lives in a state of continuous denial and resistance of the present moment, of now. Because it is under the delusion that only through future can it fulfill itself and get the more that it needs to add to itself.

So it's not interested in this moment ever, because this moment is not offering the more. This moment, in fact, more often than not, is a limitation. It's not giving you the more that you think you need for self-completion.

So you look to the future and you attempt to get away from this moment because it is regarded as an obstacle to your self-completion. And this is unconscious. But if you look, you can see how, most of the time, that mind-conditioning is operating, that the present moment is regarded as an obstacle that I need to get beyond.

It works on all levels, the smallest level, even when you're just busy doing something. It's always an obstacle because you want to be doing, get ready, get to the end of that doing, on all levels, on all scales. So an essential aspect of that false sense of self is it has a hostile relationship with now.

Now, since the now is all there is, which that egoic self doesn't know, it's a conceptualized sense of identity that only lives through past and future, it ignores the vital fact that all there ever is in your life is now. Your life is never not now. Everything now is inseparable from life or from being.

It never was not now. It will never not be now. And to the mind-made self, the now is an enemy.

It makes life, the only place where life can be, it makes that into something that internally it resists, denies, reduces to a means to an end and runs away from

continuously. If that is not the essence of dysfunction, what is? And so, of course, when you look at human history, you can see if humans produced this madness that is human history, there must be a deep fundamental dysfunction in the human mind.

There must be a deep current of madness to produce the madness that is human history. And so, all teachings have seen the truth, that deep dysfunction of the human mind and called it suffering, Buddha, wherever you go, you find suffering because you're carrying the structure of suffering in your mind. It is the essence of suffering to deny the now.

To live not in alignment with all there is, which is now, is the essence of suffering. You can call it illusion, you can call it sin, you can call it unconsciousness. They've all pointed to that as a fundamental dysfunction and they also all pointed to the way beyond it.

Now, the way beyond it to which all teachings and teachers point has been incorporated by the dysfunctional mind in order to add to the content and make it into belief structures that I can identify with and make myself feel bigger through the identification. Instead of using these beautiful signposts, you've identified with the signposts, started to believe in the signposts or worship the signposts or collective signposts, comparative study of signposts. All you need is one.

How does this post, this says Rome and that says Rome, how does the... And then you have egoic identification with our belief structure and yours because a further madness of the egoic sense of self, it loves to be in conflict with something or someone because conflict defines its limited sense of self. It strengthens the sense of me, which is always looking to enhance itself and protect itself because it's so insubstantial, that illusion.

So the illusion not only lives in a state of hostility towards now, it lives in a state of needing conflict in order to make itself feel stronger. If I have an enemy in the form of a situation or a person, I feel more strongly who I am. And this is...

the main enemy of that sense of self is the now. So you can see, built into the structure of the human mind is that which it is always trying to run away from. The sense of lack, of not enough, of need conflict, it needs that to keep itself going.

So it may be personal or it may be collective. This is how, if you derive your sense from a collective egoic identification such as nation or religion, you can see how they need their enemies to define more strongly who they are through the enemy gives you a stronger sense of us or me. So the little egoic me says, I'm looking for peace, I'm looking for liberation, I'm looking for happiness.

But in reality, it doesn't want that. It couldn't tolerate peace for very long. It's looking for the problem.

It's looking for conflict to enhance itself. It's looking to be right, which requires somebody

else to be wrong. It's looking to diminish some other being out there, because in its delusion, it feels that if I can diminish that person, I'm now myself.

And so that self that you walk around with is that conceptualized self in the head with emotions that accompany it. That is the essence of limitation of not knowing who you are. How do we step out of so many thousands of years of conditioning?

How do we become free? Now we've said the possibility of the transformation of consciousness is here now. How can that be true if every human being carries all that conditioning within?

Now the good news is this transformation of human consciousness goes beyond the personal, goes beyond. It is, one could say, a planetary or cosmic event. And it wants to happen.

For the first time, it wants to happen urgently. Because if the old conditioned mind, egoic mind, lives on this planet, controls, dominates this planet for another 100 years, it would be the end of the planet and the human race. All we would see is an increasing acceleration of madness and dysfunction, an increasing destruction of the planet and of the environment, increasing madness and conflict with ever greater powers of destruction through science and technology, which to a large extent simply amplify the dysfunction that is already there.

So for the first time on this planet, that transformed state of consciousness wants to emerge through humans, through the human form. The flowering of human consciousness wants to happen now. In the past, a few flowers appeared here and there, rare flowers.

The Buddha, Jesus, ancient sages of India, here and there, never on any large scale. Now for the first time, that possibility is there because there is no way out anymore. We are running out of time.

And that's the good news. The fact that the planet and humanity is running out of time. The one thing that the egoic mind wants and needs, the worst thing that could happen to it, to any egoic entity, would be to tell them, you have no more time.

And it happens to some people when they go to the doctor. Only half a year? Surely that is not enough to complete myself.

This is awful. Only half a year left? Some people are told that.

And it is dreadful news to the egoic self to be told, you have no more time. And here on the planet now, it is a fact that we are running out of time. And that is not bad news, but good news.

Because that transformed state of consciousness does not happen through time or through future. There is now the possibility, because it is already emerging in and through human beings, millions potentially are now able to undergo that transformation of consciousness. And only one little thing is required for that to happen.

The future is of no use for that. There is one little thing that is required for that to happen within you now. And that little thing is to welcome the now, instead of resisting it internally, running away from it, or reducing it to a means to an end, to actually make the now the central focus of your life and internally align yourself with it, which is the end of the entire mind-made, fiction-based, story-based, conditioned sense of self.

Because it can only keep itself going through resistance, through making the now into an enemy, reducing it to a means to an end. The transformation of consciousness happens the moment you enter into a friendly relationship with the present moment. And that is, again, many egoic entities say, no, this is not what I want to do, this is not good advice, I have no desire to enter into a friendly relationship with this moment because I don't like it.

The egoic self therefore says, okay, I need to get out of here fast, out of this now that limits me so much, that gives me all this that I never asked for. Get me out of here. And so running towards the future again in the hope that the next moment is going to be better.

But when it comes, oh, it's this now again, this isn't what I want. You run away again, internally. And this is such a...

every human who is trapped in that madness. But so the little egoic entities say, this is not good advice. You're telling me to become friendly with this place that I don't want to be in.

And so when I do that, I will be stuck in this moment that I don't want to be in forever. And of course that is a delusion. If you run away internally from now, you get stuck in the unsatisfying now forever.

No matter where you go, you will find some form of limitation very soon. Some form of dissatisfaction again. Oh no, that wasn't it.

I'm going to look for a better moment. Maybe then I can accept and say yes and become friendly. I wait until the story of me has improved.

Better conditions, better relationship, better surroundings. Because when I make it and when the story of me has completed itself, then I will become friendly with the now. However, the story of me never completes itself.

And the time of becoming friendly with now never arrives when you're waiting for that.

Oh, so are we then saying that the very place, the very limitation that appears in front of you in this moment, that you should become friendly with that and not do anything about it or not try to change the situation? No, you do what you have to do.

If you fall into the water, you don't say, okay, this is where I am. I will make no attempt to get out. I accept this now.

Acceptance doesn't mean that action doesn't happen anymore. Action happens, but it doesn't arise out of dissatisfaction anymore. It arises out of a different state of consciousness.

And very effective action happens when you don't resist the now. And immediately action arises. But no longer through the conditioned entity of me.

No longer conditioned action, but action spontaneous that arises out of the unconditioned intelligence, out of which the whole universe has come, that expresses itself, manifests as this universe in form. That can then act through you. Very effective action.

But before that can happen, you need to open the portal. And you open this portal into now simply by allowing this moment to be as it is, which the egoic entity cannot do. At that moment, a vastness opens up within yourself through the yes to what is.

And you realize the futility, even madness, of arguing with is. How can you argue with something that already is at this moment? The suchness of it is as it is.

It always is as it is. So why not align yourself with that suchness instead of resisting it? Yes, but it's limiting me.

I'm in a prison cell, for example. My body isn't doing well. I find it hard to move.

I have so many limitations on my life. And how can I? Of course, most of you are not in prison cells, although there may be some who are listening to tapes, as they are, who are in prison cells.

But you will have other limitations in your life. There's no human being that does not. To have a body, to be this form, is already limitation.

Every form is limited. Every form is limitation. So what we are speaking of when we say to accept internally, completely, the suchness of this moment.

When we speak of that, what we are saying is to accept the form that appears in this moment. The condition of this moment. The person that's in front of you at this moment.

The place you find yourself in at this moment. Just this moment. Not a conceptual identity that you accept.

Not to say, okay, here I am, working in this boring job in a factory for 12 hours a day. I might as well accept, I have to accept it, that I am a poorly paid worker. No, no.

That's a conceptual identity in the head. It's an egoic story. The story that I am such and such is a conceptualized sense of self.

The very stuff out of which the egoic entity is made. All you accept is this moment, not some situation, some storyline in the head. That could be called resignation, which has nothing to do with what we are talking about.

Resignation is, I might as well accept that I am poor and I live in this dreadful place. That's my lot in this life. Okay.

Okay. No, no. You're just strengthening your mind-made sense of self.

It doesn't mind whether it's positive or negative. If you can have a sense of self that tells you I'm so miserable, in fact more miserable than most humans, that works quite well too. To give you an illusory identity, a conceptualized me.

We're not talking of this at all. Resignation or anything like that. No.

Acceptance of this moment. So the same person that said, okay, I might as well accept that I'm in this prison for the next 20 years and there's nothing. No.

Well, just here, I'm sitting on this chair, breathing. There are walls. There's a wall there, a wall there, a wall there, and another one there with a little window.

And there's the floor. And there's a little mat on which I sleep. And there's a bucket of water.

And there's a certain feeling of emptiness in my stomach. And this breathing is happening. This is this moment.

This is how it is at this moment. And I say yes to this moment as it is. Any form that this moment takes, and more often than not, it is some form of limitation, perceived as some form of limitation on your life because it's form, that you accept the very limitation.

I'm not saying you can't take action. We've seen already, action can arise. But in the meantime, it is as it is, even while I take action.

I've fallen into the water, but I'm in it now. Then action happens and I'm totally in that. No inner resistance.

Enormous power suddenly flows in that couldn't flow in when you were trapped in an egoic little entity. You've tied yourself into a knot in the totality of existence, which could be a beautiful part of that. There's this little egoic knot in the fabric of existence.

And the little knot says, me, me. And what is happening here? We untie the knot.

That's all. So you single out this moment. Give it attention.

Look at it. Looking literally, but metaphorically in a wider sense. Give this moment, in whichever form it appears, complete attention without needing to label it.

Because any labeling, which is mentally calling it this or that, is associated with the story of me. The story of me seeks to somehow find a label for this situation. Either it goes well with the story or it doesn't fit into the story.

But in either case it will label it as, great, good, I'll have that. Or in many cases, no, this is not what I wanted. But it's called this, it's called that, it's interpreted, it's labeled.

And it's not faced. You face this moment in whatever form it appears, completely. By giving it full attention.

Looking at it. Just looking. Not analyzing.

Not interpreting. Not labeling. Not making some further storyline out of it or trying to figure out how this fits into the story of me.

You simply give it your full attention. You can only do that if you have said yes to it. That the portal is now open.

That yes to the form that this moment takes opens the portal, so to speak. And suddenly what comes through this portal is unconditioned intelligence itself. And through that you look.

Not necessarily through the eyes. You give attention to the form of this moment. That attention is not thought.

Thought may come at some later stage. When suddenly a realization arises of what you have to do. And you do it.

And often realizations come. But first there is the ability to give your complete attention to this now. To the form that this now takes.

And that is an enormous thing. And that attention that you give has nothing to do with the story of me. It has nothing to do with whether this story of me, my life situation, my life circumstances, regardless of where you are in your life situation, you may be in an up or in a down, because they fluctuate.

Gain and loss. You may be in a palace. You may be in prison.

You may be sitting in a Mercedes. Or you may be sitting on a crowded bus. Regardless.

It has nothing to do with this ability to give attention. Which a prerequisite for that is to welcome this moment. The form it takes, even if it is a limitation.

And then you realize that there is more to the now than you could ever have suspected. And you may begin to realize the form that this moment takes changes continuously. But the form that this moment takes, the now, is not the now.

The now is deeper than the form as which it appears. Most people don't know that. They think that each day and each hour consists of many moments.

But that's not true, because there's only the now. It's always now. But they think there are many nows, because the appearance, the form that it takes changes continuously.

So your present now is you're sitting here, listening to these words. Then the now, when you're at home, the now will be you're sitting in a different environment. Different form.

Different humans. But it's still now. It's always now.

So by surrendering to the form of now, you go beyond form. This is the opposite of the way in which the conditioned egoic entity lives. Continuous opposition to now.

So you surrender, yes, surrender, to the very limitation that appears in this now. Surrender simply means you don't offer inner resistance to it. Yes, it is as it is.

No arguing with that. If you resist the form that this moment takes internally, through the resistance you strengthen your own form identity, the psychological form of me. Every time you resist or deny or run away from now, there's a contraction.

And most people live continuously in that state of unease and inner contraction. Because they are fighting. They are against it, this now.

And that strengthens the illusory sense of self, which is your form identity, the mental, psychological form of me. So you react to a form, a situation, a place, a person, whatever appears in the now. If it's wrong, it tends to happen a lot, so to speak.

If it's wrong, the mind says, wrong, wrong. If it's not wrong, it is as it is. And now, through non-resisting this form, that which is beyond form within yourself arises.

Through the simple act of surrender, of unconditional acceptance and giving it, what flows then through this portal that has just opened up is a field, a current of aware presence. And that current of aware presence looks, is the attention that flows out, is the unconditioned intelligence. And this is the, any situation that you look at in this way and face completely will be immediately dealt with by the unconditioned intelligence.

That the going mind has struggled against for a lifetime, or a hundred lifetimes, and it didn't change. And suddenly, as the unconditioned intelligence operates, immediately

the situation changes. And that change comes about sometimes through spontaneous action that then happens through you, right, totally right action for that moment.

Or it comes through a sudden realization that comes, takes then the form of thought, but it came out of that state. And then it comes in the form of a thought of, oh, this is what I have to do. Or it comes as an external factor coming from you don't know where that suddenly does something to that situation.

Because you are now connected with the totality, the one consciousness. You are no longer a little knot, so it cannot flow very well through a knot. The current of life cannot very easily flow through a knot.

It's trying to, oh, I have to get through. So, of course, there's a little bit of intelligence coming through the human mind, but it's hard work and it's effort because there's an egoic knot there. And life is a struggle and you have to somehow make it.

And then you untie the knot. So it's the transformation. The essence of it is of such simplicity that the egoic mind, the story-based entity of me says, this can't be it.

I don't want to listen to this. Let's think about your problems, how to solve them. It doesn't want to listen to this.

If I gave it a complicated series of exercises and practices that in 10 years' time you can become good at and in 20 years' time will take you beyond your conditioning, then the little egoic entity would be very happy and go home from here and say, now I've really got something. He even handed out a folder and this lists the 20 steps I need to take, which would take me 20 years, but it's worth it. I can finally complete myself.

Great, I've got more time. But unfortunately, it's not getting there here. To see the simplicity of entering what we could call the surrendered state of consciousness, unconditional acceptance of whatever form this moment, the now, takes.

Then it no longer matters what form it takes. That will change quickly anyway, but you don't need it to change anymore. So, we asked the question initially, the only true question, who am I beyond that conditioned entity that I think of as myself that only consists of accumulated thoughts that I identify with as me?

Who am I beyond that accumulation of thoughts? And now, the thought-based entity would like to have an answer that it can add to the accumulated content and take home. Oh, he told me who I am, so you can add that.

Okay, now I've got the one big chunk of content that I've been waiting for and can add that to my mind. But of course, it doesn't work like that, because who you are beyond thought, beyond mind, cannot be found in the realm of content. And it is precisely here, as we surrender to the suchness of this moment, that that which is beyond form,

because all thought is also form, that which is beyond form, that which is the essence of who you are, arises as, one could say, but be careful with any word that I give you, on a little pointer, a current of aware presence, which is very still, completely still, and totally alert and conscious.

And now you can look that it is that which then looks, works, flows through this form. Yes, it is a stillness, and far more than that. Yes, it is alive, vibrantly alive, and very still.

It is, as it is sometimes called in teachings that have arisen in this country, they have sometimes called it the self. Not to be confused with the false self that the Buddha recognized as an illusion, that is the story-based, mind-based entity, but the deeper, the one self. And it is there where you are one with the One.

It is there where you are one with the Source. One with it. The Source of all life.

And yes, there is deep peace, but vibrantly alive peace, in the recognition of that oneness. And you have always, already, been it. You have always, already, been saved.

One could say it has happened already. You just didn't know it, and there was a dream-like state of delusion. There is nothing that needs to happen to you, because it has happened already.

How could you look for that in the future, which doesn't even exist? Looking for yourself in some mental abstraction. So, in that deeper sense, of course, you may have heard certain teachers say, you are already enlightened, you are already free.

It's true. But not as a belief. Don't make it into mental content, then it's another illusion.

So, the surrendered state is that state of consciousness that is now arising. Maybe not all at once. Yes, it can only arise now.

The saying yes is the saying yes to now. But the momentum that is there, that comes from ages and ages of human collective conditioning, the wake-up call, a cell phone. Waking up is what this is, of course.

It is the awakening in which you realize that you have been immersed in a dream-like state, which is the state of self-identification with the stream of thinking and the emotions that accompany it. Your self was in that, in every little thought, this sense of me, me, me. In other words, continuous rounds of incarnations.

Incarnation, I'm using that in a slightly different sense from the conventional sense. Whenever you identify with any content, thought, you reincarnate into that thought, because your sense of self is now in it. So, you reincarnate.

That means finding your sense of seeking, your sense of self in a form. And each time you seek your sense of self in a form, you reincarnate into that form. So, people ask me,

do you believe in reincarnation?

Is there such a thing as reincarnation? Every minute. Every minute you reincarnate.

It is definitely a fact. And that continuous compulsion to reincarnate into identification with form is the essence of delusion. Is the essence of that dream-like, trance-like state that is normal human consciousness or unconsciousness.

It's identification with that. And suddenly you hear the wake-up call, and the portal opens into now. And now the now is not resisted, interpreted, labelled.

It is as it is. The whole compulsion that is behind thought comes to an end with that act of surrender. Compulsive thinking is connected with resistance, resisting what is, that keeps it going.

And then thinking is not a problem anymore, because your self isn't in it. Thoughts still arise occasionally, and they are recognised as thoughts. Mind movement, wave movements.

Within that spaciousness that is presence, that is the current of awareness that flows through you. The wonderful spacious peace and stillness. And within that, occasionally, waves, wave movements, ripples come.

Thoughts, emotions. Fine. Not problematic anymore, because you don't reincarnate into them anymore.

You now know who you are. Not as a new label. You know yourself as the awareness, the spaciousness, the stillness.

Of course. You are never not it. And no matter how mad a human being looks on the surface, how mad, and mad means, the more you are totally identified with that, the more mad you become.

And no matter how mad a human being looks, underneath all that noise and turmoil is always the spaciousness. And it can sometimes be touched when that flows through you, through the acceptance of what is, that current. Sometimes, and quite often, that pierces through layers of mind and mental conditioning in the other human being and awakens that stillness and spaciousness.

It calls it forth. To some extent, this happens in this gathering, which is more than the words. It is, one could say, an energy phenomenon.

So that spaciousness has this power to awaken it in others. And that is an act of suddenly, and at first you think you are seeing something in this other person. You don't know what it is.

It feels good to be in the presence of that person. But it has nothing to do with the form of that person. It is because you recognize your own essence there.

But that is already the awakening of it. Because it is only because it is awakened from underneath layers of conditioning that this recognition can be there. So you always come to a teacher, not to meet the teacher.

Who would want to meet another? What for? You come to a teacher to meet yourself.

Just a reflection of the unconditioned state that you are a teacher just happens to be. You have become transparent through complete surrender. The self, the entity has become transparent and this is happening to you also.

This is just one way of putting it. You become open, transparent to that and you become an opening. And so suddenly you know who you are and who you always have been.

And you couldn't even call it anything. I am attempting to put some words there to use as pointers. But they are all inadequate.

Now this is important to realize. From the point of view of the interpreting, accumulating, labeling mind, from that perspective, as you enter this state of pure aware presence, which is to a large extent free of thought. Thoughts can drift in and out, but they become insubstantial.

And that state of such complete presence, through which you look, it is attention itself to the mind which only knows labels and judgments. That is a state of ignorance. It misinterprets that, it doesn't recognize it and says, but I don't know anything anymore.

It says, I don't even know who I am anymore. But it is not a state of ignorance only from the ignorant viewpoint of the limited conditioned mind. Is that a state of ignorance?

It is, in fact, a state of true intelligence. But the limited mind doesn't know that. This is important to point out, because otherwise the mind may trick you by throwing up certain thoughts and saying, don't go there, you become stupid.

You won't know what's going on anymore if you don't interpret it and call it something and categorize it and see where it fits into this or that, the story of me. If you don't figure out what this is all, you'll be lost. The opposite, of course, is true.

You've been lost for lifetimes. But be careful with the little thoughts that come up, which the mind throws up and suddenly you believe in a thought again that comes up through the mind. And the thought might be saying, oh no, don't go there.

Here you've worked so hard at judging and interpreting and you've worked hard at it for 50 years. Now to give all that up? Don't do that.

I've invested so much. And then you recognize it as a thought. And increasingly, as the aware presence arises, there is the ability in you to recognize thought as thought without getting drawn into each thought and completely believing and thinking that some thought can actually give you the truth.

And then you get lost into a little perspective which every thought is a tiny perspective on something. And you believe that this tiny little perspective is the truth. And then you identify with this tiny little perspective and say, this is how it is.

Let me tell you how it is. And then you give your judgments and interpretations. So you're completely lost, totally reincarnated into a tiny viewpoint of this mental position, not realizing the truth is so vast.

You could express the opposite mental position which would also be true. And then another one which would also be true. And the truth is only if you contain, able to contain, all mental positions without saying, there's the truth.

It's not in any one. And even spiritual discourse. There is not one statement that you can make that contains the entire truth.

It's just a perspective on it. And then you have to look at the abilities there to hold in that vastness all possible perspectives, allow them to be. So you can say, this is one that's quite nice, this perspective.

And then you look, oh, that one is also true. All thought is just a fragment, it's form, it's limited. So you don't get lost in thought anymore.

So it's no longer a problem, then thought is quite nice. It's no longer a troublemaker. But the thought that you identify with is troublemaking.

You know some people when you meet them in the morning at breakfast table and when they come to you and say, you know, I've been thinking. You know there's going to be trouble. It's some problem that they dwelt on during the night.

I've been thinking, oh. So if we make it here in another day called tomorrow, perhaps we will. We will meet again in this field that is the eternal now.

And in the meantime, there will be ample practice, opportunity for you to practice alignment with what is. For many Western travelers who come to India, some of them learn a deep lesson here. Especially in India, if you're not aligned with what is, you'll be very unhappy.

It's true anywhere, but especially true here. And maybe that is the simple reason why this country has produced more liberated beings than any other. Thank you.

No session, no talk is complete without the wake-up call of cell phones. Have a look

inside yourself and see if you're waiting for me to speak. Perhaps even some impatience arising.

Irritation. Or your mind is taking you to some completely different place and time. Tonight, later, tomorrow.

We saw last night that in the normal human state of consciousness or unconsciousness, there is a very deep, deep-seated need, psychological need for the next moment, for future. That's always there. Everybody is waiting for something.

It's the next moment or some point in the future. That is an intrinsic part of the normal human consciousness, which is identification with a stream of thinking, which is inhabiting a conceptualized reality, a conceptualized sense of self in the head, consisting of thought movement. A conceptualized sense of self, story-based, mind-based, past-based.

And that conceptualized sense of self inhabits a conceptual reality, because everything is then being perceived through the conditioning of that accumulated conditioning of the mind. Whatever you perceive is perceived through that and is conceptualized through the compulsive, automatic, mechanical labeling of every experience and sense perception that happens every moment. And through the automatic, mechanical labeling process, a veil appears between you and that which is being perceived, between you and the other human being.

It becomes deadened through the continuous mental label-making, continuous judgments. And it's mechanical, it's automatic. Very few people on the planet are even aware of it as yet.

Something else is arising powerfully, but as yet very few human beings are even aware of this mechanical process because they are totally identified with that mechanical, compulsive, automatic process. And that is the essence of unconsciousness. You are lost in a world of content and your sense of self is in there.

Then everything you perceive is perceived through that sense of self that is mental, mentalized, conceptualized. And then whatever happens to you, every experience, every encounter, every perception, every place that you go to, is seen through that filter of that ultimately fictitious, false me, sense of self that adopts a personalized position, a reactive position towards whatever happens. And it interprets it according to that deep-seated conditioning.

And so life becomes very problematic because nothing is seen clearly, nothing is simple. Everything is complex, conflict-ridden and problematic through the labeling process. And that is the self, the mind-made self.

That is the egoic entity, the me, the little me. And as we saw yesterday, never at ease,

except very brief moments, a little while, never sensing a sense of completeness, a true, deep aliveness, rootedness, free of fear. Fear is an inevitable companion of that state of unconsciousness.

And so you're always waiting for completion in the next moment, to add something to me. We saw that yesterday. The need, the compulsive need to add more content to me.

So we are stepping out of that. This is why we are here tonight. Not to add more to all those identifications, to all that content.

But to allow a different state of consciousness to arise that is unconditioned. To step out of a conceptualized sense of self, out of the story of me, to see an infinitely deeper and vaster sense of who you are that is already there underneath all the mind movements, underneath the story of me with my past and suffering. Underneath the grievances that the ego loves so much.

Underneath the reactivity that the egoic entity thrives on, just looking for the next thing, for the next problem. The complaints that it loves. Complaining makes up a large part of many people's mind movement.

If you look into it clearly, how much of that incessant stream of thinking is actually complaining. Some form of complaint in your head. About this person, this situation, this place.

And that movement of carrying grievances, the need to be reactive, adopt a reactive relationship to everything that happens. The complaining, the pattern of continuous complaining and looking for the next thing because it strengthens that never enough sense of me. And people don't realize it through complaining mentally or verbally.

And I'm not saying complaining to tell somebody, please don't step on my foot. Remove your foot from my foot. You're not complaining, you're telling somebody to do something about it.

That's not complaint. To say, we are using it in another sense here, to tell somebody, please, the soup is cold. I ordered a hot soup.

Take it back, please. It's not a complaint. It's just telling somebody to do something about this situation.

So we're not talking about you becoming a doormat and let everything happen. We're talking about a mental, useless, pointless, futile, conditioned movement that thrives on complaining. He shouldn't, they shouldn't, why don't they?

This is dreadful. If you see the percentage of your mind activity that is some form of complaint, you would be amazed and there's nothing personal in it. It is not your

personal problem.

It's not that, oh, I'm not good enough. I'm always complaining. It's nothing to do with you.

It's the collective human mind. It is a collective mind pattern that the egoic, mind-based entity loves. Because the sense of self, through any kind of complaint, and a lot of that happens in people's minds.

They're complaining. They may even be complaining about themselves. Not good enough.

You see, you've failed again. You see, you're always mad. Mad.

And people are so immersed in that, they think all the problems that they are complaining about have an actual reality out there. And don't realize that every situation is very simple. If you don't add all that to it, it is simple.

So to watch that need to complain, it is there so that the egoic entity can feel a little bit stronger. Why does it feel a little bit stronger in that mind movement? Because whenever you complain about something or someone or a place, you adopt a position of rightness.

Me, right. You, wrong. Because that which you are complaining about is obviously wrong.

The complainer, the me, the mind-based entity is obviously right. That is the essence of every complaint, that I am right and the situation or the place or the person or the condition that I am internally complaining about obviously is wrong. So some people move through life complaining about the world, the God.

They have an issue with God. He should know better. Why does he allow that?

If I were running the universe, I would do a better job. If the universe or the earth or the planet or the world, the question arises, if the world were a reflection of your inner state, what kind of a world would it be? So to watch these deep-seated mind movements, and even here it may arise, the mind looking for one thing to complain about so that you don't have to listen to the rest.

And then the mind can focus on that one thing, I disagree with that statement. And for the next hour, you have a mind movement around that disagreement and you are hoping that there will be an opportunity for you to get up and say, I disagree very strongly with you because it's wrong. What you said is wrong.

That's very satisfying. Now this is easy to do here. Because in spiritual teaching, spiritual teaching, the purpose of it is not to present a philosophy, a consistent view of the universe, a system of thought with an inner consistency.

That is then, you can then adopt one more thing I can identify with and say now this mental edifice, all those explanations, this is now what I believe in. But a spiritual teaching is not like that. The purpose of the words is not to help you understand the universe.

The purpose of the words is simply to point to the state of liberation. So the words may point to bondage so that the awareness arises of the mental prison that you inhabit. Now that awareness is the arising of freedom.

The simple fact of seeing the bondage of identification with the mental noise, this continuous mind movement and its reactions and its grievances and its complaints, to see that in oneself is already the arising of something that is beyond that which you see. The seeing, which is the aware presence, and this is why we're here, is unconditioned. It simply sees.

It sees the false. It sees illusion. This is why, as this arises here, and all the words are only designed to be pointers to the liberated state of consciousness.

But if that liberated state of consciousness were not already arising in you, this is the only reason why you've come here. Well, except for one or two who got dragged here by somebody else who didn't want to come. But it's unlikely that they will stay unless suddenly something opens up within them.

That's possible too. But for most of you, you came here by your own free will, probably. Yes, it is possible that one or two came for the wrong reasons.

Perhaps thinking that this was a lecture on philosophy. Of playing around with thoughts. Finding some new interesting thoughts.

And then, perhaps after half an hour or an hour, it won't be satisfying here to sit here anymore, and then you would go. And that's fine. You need a little bit more time.

The universe is very patient. Time goes on and on. There's a lot of it.

It doesn't matter. But most of you, if you are able to sit here, it's quite a long evening. The physical body may occasionally move a little bit.

It's very hard here. And yet, if you are able to sit here during all this time, this means already a state of consciousness that is unconditioned is arising. And that is what I am addressing here.

This is what is being touched, pulled. All words are limited, one could say. Almost, it is being pulled out of you.

And the first step in this process is the recognition of that which is false. Which is identification with all the conditioned thought movements as a me, a self. A story-based

entity with a little past and a little future.

A past that didn't go quite the way it should have gone. Oh, and you thought that was your personal problem. It's everybody's.

It didn't quite work out the way it was meant to. It wasn't the one I married. I must have made a mistake.

He wasn't the prince that I married. I thought I married. He turned out to be a human.

No story-based me has a totally satisfying story. And many story-based identities are actually unhappy ones. Very unhappy ones.

That tell themselves internally, almost continuously, their unhappy story in order to revive it. What he did to me, and the world did to me, and my parents did to me. Unfairly treated.

What God did allowed to happen to me. So some of these identities are very unhappy ones. And the egoic entity loves that also.

Because at least you think you know who you are by repeating the story to yourself mentally. It gives you the illusion that you have an identity. And you have an identity of sorts.

It's a storyline. An unhappy one. And you can carry the grievances and the complaints associated with the unhappy story of me.

And they keep the sense of self going until you finally are on your deathbed. And maybe your last breath may still be a complaint. Why did life do that to me?

That was my incarnation, my life. It should never have happened. It was one big mistake.

And it's amazing how many people carry a very unhappy identity based on their past. Hoping vaguely that somehow the future is going to free them. And somehow make this unhappy story turn around into a happy one.

But how could it? Because your sense of self is now totally wedded to the unhappy story. Your sense of self lies in the unhappy story.

How could it ever turn around? You don't even want it to turn around because your sense of self is the unhappy one. You feel comfortable with that.

Of course it's unconscious. If you made it conscious and looked at it and see that you are actually, you love your unhappy story. And every story has elements of that.

Some stories are very unhappy. But every story has strong elements of that. And then you can see how much there is a refusal to let go of that.

Mind movements, all those mind movements. And on the surface, those mind movements might say, maybe my life will get better. You might visit clairvoyance to find out if the story of me is going to improve in the next few years.

Is there going to be a change? And the clairvoyant says, yes, I can see a change coming next year. There is somebody coming into your life.

And he or she is going to make you happy. Everything will turn around. But you carry the unhappy me.

And even if that wonderful being should come into your life, you will interact and react through your unhappy story. And you will make that relationship, you will incorporate that into your unhappy story. And so then you try another clairvoyant.

So it is amazing the presence that people have constructed for themselves. That they inhabit and even are addicted to the pain of that. Because it is better than not knowing who you are.

At least you have an unhappy sense of self, better than no sense of self. So every story has strong elements of that. And to see that even if your story is not totally unhappy, maybe it is half-half.

But to see it did not go the way it was meant to go. But of course you still have future. It can all work out.

It won't of course. Dissatisfaction, unease, problems, fear, anxiety. They are all built into the very structure of that mindset.

It is within the structure of the mindset when you identify with mind movements. When you derive your sense of self from a story. You can never get there.

On that level of complete your sense of self, find yourself fully. The fullness of life. So, and we are here to see it.

And already you may see it is. You might say, you might think, well it must be, isn't it very depressing? You are telling us a very depressing story of how our lives are.

No, you may detect in yourself a certain recognition. It is quite nice to listen to this. And you recognize something there.

And you see it. And the seeing is already freeing. And all the words that arise here.

And this is the case with every true spiritual teaching. Are not to explain the universe. And are not even going to be consistent.

A philosophical system may be consistent, otherwise it is deficient. But a spiritual

teaching, be very suspicious of a spiritual teaching that is totally consistent internally. Where everything makes absolute sense.

It is likely that you are mistaking a philosophical system for a spiritual teaching. Spiritual teaching in its very nature contains contradictions. Because the truth of who you are, and it only points to that.

It points to the false, you begin to see the false. And then it points to that which is beyond the false. But seeing the false is already that movement of the real.

Who you are beyond that conditioning, to see that is already the arising of that. So the spiritual teaching points to that which really is very hard to talk about. And no single thought could capture, encapsulate the truth of who you are.

And the truth of spiritual liberation. And it is very tempting for the mind to get hold of one statement and say this is the truth. And the other statement is not true.

But in spiritual teaching you may hear two contradictory statements and they are both true. For example, last night I said, nothing needs to happen. Freedom is already here.

Underneath the movement of the conditioned mind, there is already in you the vast spaciousness, stillness and depth of the unconditioned. So there is nothing that needs to happen as such. And yet, in the course of this evening, I may point out certain things that look as if you could do something about it.

For example, I might say, enter the state of surrender to what is this moment. So you want me to do something. What I thought you said, it's not an happening.

There's nothing you need to do. Well, maybe surrender is not a doing at all. It's an allowing.

But it looks, when one speaks of it, as if you could do something. Many statements, the timeless, we are entering the timeless state of consciousness. Because the conditioned state is totally linked to time.

It operates, this conditioned entity, the mind-made self, operates entirely through past and future. It knows only past and future. And the future is a repetition of the past.

The redemptive power of now is totally obscured. The only place of freedom is obscured by that mind movement that is only interested in past and future. But that basically means it is only interested in repeating the past.

And that is what usually happens. So, we are here to step out of that. All the words only point to the state that is timeless, the state of consciousness that is timeless.

And we are entering that together. At the moment, I've mostly been speaking of the bad

news. But that is important.

The bad news, the illusory entity, and the suffering that is created by that, we need to see that fully. That is already the beginning of liberation. But it looks on the surface as if I were talking only about bad news.

And if you don't listen from the depths of your being, if you only listen through the story entity, I'm not addressing the story-based entity, but there may be one or two of you here who listen to these words only through the mind-made story-based entity. And it will feel insulted by these words. How dare you suggest that my grievances and my complaints are not justified and real?

How dare you say that I have no right to complain, to suggest it's an illusion? My complaints are so real and I have a right. This is the entity.

And so one or two of you go through this reaction. Who is reacting? When I point to illusion within yourself and there is a reaction, who is it that is reacting?

The illusion. It doesn't like to hear that. It's a great insult to suggest that perhaps the unhappiness that you carry as part of your sense of self could perhaps be an illusion, an illusory identity that you cling to.

But many of you are still sitting here. One or two are going to walk out. Maybe three or four, five or six.

A small percentage. That means those words are not reaching the deeper level of your being, are not being received by that. They only hit the conditioned.

And the conditioned doesn't like what it's hearing because I'm threatening its very survival. Let's get out of here. And perhaps even shout something as the last triumph of the conditioned entity.

It's happened once or twice in meetings. Absolute nonsense. And the door slams.

So the words, something within you, if you're still here, recognizes, recognizes the truth. And it actually feels good to see the false as false. Once you're ready, no longer totally identified with those mind movements through that seeing.

So the pointing to the false and the pointing to the real, which are both part of this teaching, may very well use seemingly contradictory perspectives. The timeless state of consciousness, we are entering the unconditioned or timeless state of consciousness is emerging here. So that you don't derive your sense of self anymore from the conditioned mind movements, but from that which is beyond time.

The still, alert, vibrantly alive presence. Vast, intelligent, that is there underneath all that. But we have another contradiction here because as we are entering the timeless

state of consciousness and we are spending three hours on this time.

Yes, there's a little paradox here, but it's fine. You could say, well, why don't we only need one moment? And we travel deeper into that state, which is another paradox.

Because to say deeper implies time. But let's, instead of resolving the paradox, just leave it because it's not an explanation. They are simply pointers.

So to see the false in oneself, to observe those mind movements, to recognize that your story, your identity, your sense of self is not the only one that didn't quite work out. Sometimes people are under that illusion that other people's stories have worked. None of them works for long.

Meet famous people, rich people, go beyond the glossy surface that you see in magazines. Talk to them, meet them and see enormous sense of dissatisfaction, lack, fear, not enough. So they need more, even more.

You could become a great leader, leader of this country. And then you might think, oh, I finally made it. My life has now become free of limitation.

I'm all powerful. And two years later, you find yourself in prison. If you're lucky.

And you have another limitation. So there's the movement of thought. There's identification with the movement of thought.

And there's the arising of the awareness of those thought movements. And then as the awareness arises, you see a very, we've already pointed to grievances. We've pointed to complaints.

We've pointed to repeating the story in your head to reinforce it. We've pointed to perhaps, or maybe we didn't. It's also to repeat your story to other people to reinforce it.

Please confirm to me that my problems in my story are real. Listen. Oh, yes.

You truly have been treated unfairly by life. You are right that you're feeling sorry for yourself. You're fully sorry for myself.

Self feels bigger in that too. So we've seen many of those very predominant movements associated with living in and through a false sense of self. And now there's one more fundamental one that we need to address.

I pointed to it last night. That it needs to obscure the now because it can only function through past and future. So as we saw last night, if you live through that false sense of self, your relationship with now, which is all there ever is, which means with life, life itself, life and now are inseparable, your relationship with now is predominantly a hostile one, a resisting one.

One that denies the now, tries to get away from it, resists it internally, complains about it mentally, or makes it into a stepping stone to the next moment, which the little me in the head says is a more important one, because there it's going to be a little bit better when I arrive there. So the relationship that you have with now, which is the real relationship with life, is then one that is problematic of conflict, basically. You are in conflict with now.

You deny now, you resist now, you complain about now, you project yourself away from now, and now is life. And so you're condemned to living in this abstract reality, never knowing the depths of now, the depths of life, the fullness of life, that can only be here in the space of now. The only place where life is, is now.

So you can see the mind movement that seeks to deny that, a very fundamental one. In seeing it, freedom arises. And seeing it is the arising of presence, a state in which the now is not resisted.

And that is the beginning of the collapse of the conditioned egoic entity and the story-based identity. The now is not resisted anymore. You are able, as presence arises, to welcome this moment as it is.

We saw that yesterday as the primordial spiritual practice that requires no time to align yourself with now, to make it your friend, unconditionally say yes, because you see the madness and the futility of saying no to the is-ness of now. To deny is, is to deny the universe. The form that this now takes could never be otherwise, because whatever form arises at this moment is totally interconnected with the whole.

It's only through our limited perspective that we think there is an isolated event here that shouldn't have happened. But that seemingly isolated event is simply... there's a web of interconnectedness with the totality of this seeming isolated event.

There isn't even an event. So whatever appears in the now is as it is and could not be otherwise, which doesn't mean that action cannot arise through you to respond to the need or the challenge of now. But the now, the is-ness of now, is as it is.

The totality has brought it about. So to be not aligned with that is to... you tie yourself into a little knot in the fabric of existence and that little knot says no.

And it claims a separate identity for itself. Me, and here's the rest of this threatening and dreadful universe that seems to conspire against me and put obstacles in my path continuously. But I am going to make it.

Just... I'll show them. And now here we come now to the essence and then we go even deeper.

We saw last night that more often than not the form that this now takes as an event, a

seeming event, a personal situation, a place, a challenge is only the form of now. It is not the now. The now is eternal, timeless, spacious, pure consciousness.

And it is you. Nothing that takes form is you. The essence of unconsciousness, the essence of bondage, the essence of suffering is to mistake who you are for some form.

Thought movements, identification with this and that. But ultimately it all goes down to identification with thought and emotions that arise together with thought, which are energy forms. And you have to seek yourself in it and seek completion through adding more forms to the content of your mind.

What else can I identify with to make my story better? Or if you're deeply trapped in an unhappy story identity, unconsciously you're saying, what else can I identify with to add to my bad story? In other words, you're looking for the next bad thing because only a bad thing will fit into a bad storyline.

A good thing doesn't fit into my story anymore. If I'm identified with a bad mind-based identity and story, I'm looking for the next bad thing. I don't know that, of course.

I'm saying, I'm looking for happiness. And then you seek exactly the thing that gives you more unhappiness. So, form.

So it's a search through some added form to find a bit more of myself. And that is the essence of delusion and bondage and suffering. Because suffering is, whenever you're identified with form, suffering arises because every form is limited.

And the limitation of that form, and it's short-lived. So the two factors that every form is limited, every thought, every physical form, everything in form is limited and, as the Buddha put it, impermanent. In other words, fleeting.

And as the Buddha also put it, unsatisfactory. Beautiful. He saw it.

He saw it so clearly. And what did people do? Constructed a huge edifice of philosophy, Buddhist philosophy.

The simplicity he saw identification with form is, in the Pali language, I very rarely quote strange foreign words, but it's so beautiful, in the Pali language, the essence of human existence in the deluded state is dukkha, anicca and anatta, suffering, impermanence, not self. You're seeking a self where you cannot find a self in form. Suffering, it's impermanent, it's not self.

Whatever condition you encounter, try to identify with, it brings you suffering, it's not self, it's fleeting. And so you move looking. It is not only the essence of suffering, this identification with form, it is also the essence of what we could call evil, people doing dreadful things to other human beings or to other life forms on the planet or to the

planet itself.

And it's identification with form, how does that work? What happened two days ago, not far from here, people burned a train, 58 people were killed, burned to death traveling on a train. How does that connect with what we are talking about?

These people, they belong to two different religions and each group of people derives their sense of self, of me or us, which is a mind-based sense of self, from a conceptualized accumulation of certain beliefs that they identify with as me or us. There are mind movements, belief systems. This gives us our sense of who we are.

It's a conceptualized collective identity. And the others have a different conceptualized sense. So they need their enemies to strengthen this very tenuous sense of identity that never feels strong enough.

So they love having enemies to feel more strongly who they are through being able to fight someone else, strengthens to be able to enter a position of rightness because both factions believe that they are right. They are totally identified with one mental position. Their sense of self is in this form of that mental position.

A total inability to see another position and not recognize it is only a position, a mental position. There's no self in it. But there's the delusion of the identities in it.

And so it's easy to kill somebody because you have desensitized yourself to the aliveness of another human being by labeling it. You put a few mental concepts on another human being or group of human beings, whatever that concept may be. You could say, unbeliever.

That label can be enough to justify killing a person. An unbeliever is no longer a human being. It's conceptualized.

You inhabit a conceptualized universe. And as a concept, you can no longer sense what you are doing. Or you can say, American.

You can say, or the others say, Muslim, or this or that, communist, capitalist, this, that. These are labels. You put them on and they've deadened the universe, conceptualized it, and then any act of violence is possible because there's only a concept there.

This is the essence of prejudice also. In addition, the enormous amount of pain that humans carry inside flows into that delusion. And this accounts for the collective human pain.

We may address that this evening also. That accounts for violence, warfare. So this is thousands, thousands, thousands of years of conditioning humanity.

Not knowing who they are, seeking a form identity which is never enough and always

reveals itself to be not it, not me. So, identification with form, deriving your sense of self from form, which means basically mind forms, is delusion. Deriving your sense of self from mind movement is delusion.

Now, those mind movements and the entity that is based on mind identification continuously reacts. That's part of its complaining. It reacts to the form that this moment takes as not enough, not fulfilling me.

This moment is not fulfilling me. Maybe the next one will. This moment is actually limiting me.

I'm trying to get away from it. The form that arises in this moment is resisted because it's never enough for me. It even is trying to obstruct me.

It limits me. And this is how people go through life, seeking a better now in the future, seeking a completion of themselves in the future, ignoring this because this seems, looks like an obstacle to completely myself. And that is the core of the delusion.

The thing that looks like the greatest obstacle to finding myself is the only doorway into the liberated state. That worries me so much because more often than not it is the case. How could it be that this is the doorway?

It looks like a wall. It looks as if I had to run away from that. And so the secret of human existence is, and for some peculiar reason, it's to a large extent still a secret.

Almost nobody talks about it. Liberation and where to find it. Conspiracy of don't mention it.

Liberation, look for it somewhere else. That's okay, but nowhere it can be found. How can it be that this seemingly very often unsatisfying present moment now, the form of it, how can that be the doorway and how does it work?

The egoic entity loves resisting the form that this now takes because it's never enough, it doesn't fit into its story and the resisting itself strengthens it. In other words, you resist to a form that arises in the now and strengthen your own mental form of me. You disagree with now, you have an issue with now, you're hostile towards now, so it puts you in a position of rightness and the now in a position of wrongness.

So you have strengthened your mind-created sense of self. That's why it's so satisfying to deny the now. And you can see how mad it is.

When you recognize it, the possibility of freedom comes in. When you recognize that deep-seated, non-personal, collective human mind pattern, when you see it in yourself, in others, there's suddenly the arising of freedom and the unconscious movement collapses because anything that is unconscious when it comes to the light of

consciousness and is seen, there's an awareness now of that movement, the compulsive nature of it. When it rises into awareness or awareness looks at it, so to speak, the unconscious movement loses its power and begins to dissolve.

Unconsciousness, all those automatic processes require your unconsciousness. The complainer, all the things we've been talking about, it's only when you're totally identified with it and you're trapped. When you see it, you're no longer trapped.

And now you see this and now the possibility comes of reversing and it happens by itself, it's not that you have to do it. A reversal happens so that instead of resisting the now and having a hostile relationship with it, you open yourself to now and welcome it no matter what form it takes, even if it is a form of limitation, which often it is, even if it looks not very satisfying. And suddenly, when you not resist the form that appears in this now, that which is beyond form arises within yourself.

The form identity is not strengthened anymore through resistance. That which is beyond form within you, the unconditioned consciousness, the light of the divine, whatever pointer, arises in the moment of relinquishing resistance to a form. How does it arise?

Anything that you accept completely, internally, unconditionally, embrace it, no matter what that condition is, takes you into deep peace, vitally alive peace. And you can try it out. The next thing that irritates you, that you complain about, suddenly you're aware of that automatic movement and you say, OK, I'll welcome it instead.

I've been complaining about the now for 48 years, 50 years. I'm now ready to welcome this, even this. And all internal resistance drops and you're simply that form of this moment, the condition.

And you will notice enormous peace arising, a stillness arises that is not of the mind. And for the first time, that unconditioned intelligence can move through you as a channel, which before was obstructed by continuous resistance. And now the ability arises because you've opened the door, which is the act of surrender to what is, the suchness of this moment.

You open the door. That which seemed a limitation is not internally resisted. And so suddenly the unconditioned intelligence moves through you and is able to simply be.

There's a flow of a current of awareness that flows through you, so to speak. And moves into that situation that looked like a limitation, a problematic situation, because most situations are problematic when you are trapped in a reactive mode. And you can simply, suddenly, and it's not you anymore, not the little conditioned entity, but a deeper intelligence, can look at the form of this moment, allow it to be totally, and that is the movement of the true intelligence that suddenly flows into that situation.

There's no mental labeling or judging anymore. The allowing. You allow it to be so the

mind relinquishes its need to label.

The egoic entity that lives in and through labeling subsides at that moment. It may come back, but at this moment it subsides and you allow this. The allowing is the key.

The allowing this moment, that opens the portal. Then vast intelligence flows through and looks at whatever form this moment takes. But that look is not so much a concentrated beam.

It's a vast spaciousness that penetrates that situation and surrounds that situation. A spacious field. You can sense surrounding the little limitation and that spaciousness around that situation that before the little entity contracted and complained about it and suddenly you allow and you become vast as you sense a space around that seemingly limited situation.

And that is the, one could say, I don't use that expression usually, but occasionally a new point has come, space consciousness arises. Not... Most humans, all they are ever aware of is objects that arise in their consciousness.

They are aware never of another dimension. All they are aware of is thoughts and not aware of, identified with. They are in a position of, they want to attract or have aversion to objects that arise in their consciousness.

Sense objects, perceptions. They know nothing else beyond the arising objects, thoughts, emotions, sense perceptions. And now it is all form and as you allow this moment to be as it is internally, no matter what form it takes, a vast peace and spaciousness opens up.

And for the first time, you know the meaning and not through the labeling mind, know directly what the meaning is of consciousness. Because before you only knew consciousness in its various disguises, appearing as form. But you never knew consciousness itself.

You were looking for yourself in some form of consciousness. Thought movements, emotions, experiences. Where am I?

Well, how can I have more forms? And now for the first time, through the act of allowing the form of this moment to be as it is internally, that which is beyond form, which is consciousness itself, is known. But it is not known in the same way that you can know an object in consciousness.

There you have a subject-object relationship. I know this flower. Well, I think I do because I have a label for it.

And I repeat this label in my mind and then I think I know what this is. That's mind

knowledge, subject-object knowledge. And so it's not true knowledge.

It has its place in this phenomenal world. It's useful for certain things, this knowledge, which is labeled knowledge, concept knowledge. But there is a deeper knowing.

But the essence of that knowing is to know consciousness directly, not as I know it, but knowing it as I am. It. A knowing that is not dualistic.

A knowing that is being, knowing yourself as that. Conscious, let me put it in another way, you become conscious of consciousness itself. And now when I say that in words, that limits it and distorts it because it immediately creates again a dualistic relationship.

Knowing that, the limitation of words, I'll say it again, this is not the truth because the words are limited. But they are a pointer. They can work as a pointer, not as an explanation.

You are conscious of consciousness as an underlying field of presence, which is also peace, which is also stillness, which is also vast intelligence which is also deep aliveness and joy, very subtle, not what the mind knows as joy, which is some short-lived pleasure. It is, of course, being itself before it becomes something, consciousness itself before it becomes a form, life itself before it becomes a form of life. So you know yourself as life, not some form that life takes, the one unconditioned, unmanifested life that out of which the entire universe comes, which, of course, is God.

If God means anything at its deepest level, that is God, of course. And again, people have been looking for God as a mind object, as if God could appear as an object in consciousness, whereas God is the essence of all that appears. It inhabits it as its essence, yes.

So you know yourself as that vast spaciousness with the simple act of allowing this moment to be as it is, and that is suddenly. The very limitation has become a doorway into the divine. The very thing that looked like almost the devil putting obstacles in my path becomes an opening.

So the form becomes no longer an obstacle to God, but a doorway into God if resistance is relinquished. And, of course, that fundamental truth of human existence is expressed and contained beautifully in the Christian image of the cross, which most Christians don't understand in its depths. They have a superficial interpretation of it.

But in its depths, you have Christ on the cross, nailed to the cross, an image of total limitation, the absolute of limitation to be nailed to a cross. And the cross, of course, is the form that limits, and it is a form that this moment takes. And suddenly, and this is contained in the words of Jesus on the cross, not my will, but thy will be done.

Jesus aligns his will with the will of the one. In other words, resistance to what is is

relinquished totally. And now, that dreadful thing, the cross, the torture instrument, the ultimate in limitation, becomes a symbol for the divine, because the cross is both.

It is the symbol of limitation, and it has a dual nature, symbol of torture, of limitation, and a symbol of the divine. So there is an image here, and you don't need to be a Christian to see it. In fact, if you are a Christian, you probably don't see it.

There is an image here of great depth and enormous wisdom. It tells you that the secret is contained in that image of human life and the possibility of human life, because you are the one on the cross. Each human being is that, is Christ on the cross, facing the limitations, sometimes dreadful, as dreadful as there.

And the possibility is there of that reversal where the very limitation becomes the doorway into the divine. So the form is not really an obstacle to the formless or to God, because otherwise it looks as if the whole world around you were conspiring not to stop you from finding yourself or from finding God or from realizing yourself as limitless, as the unlimited and the unconditioned and free. And it looks, how can I possibly, surrounded by all those limitations, how could I ever find that?

Through the limitation, not away from it. And then the form and the formless are actually recognized as one. God and the world are also seen as one.

God is hiding in each form, in each limitation. Expressed beautifully in the Buddhist, famous Buddhist sutra, which says, form is emptiness, emptiness is form. Of course, in Buddhist terms, emptiness is the unconditioned, the vastness.

Form is emptiness, emptiness is form. Expressed also, I'm now told to just point to one or two things. What I'm now putting in relatively neutral language as an immediate possibility that, of course, the beautiful ancient scriptures, they point to it.

My favorite Upanishad, I can't even remember what it's called, starts with these lines, not that which the eye sees, but that whereby the eye can see. Know that alone to be Brahman, the eternal, not what people here adore. Not that which the ear hears, but that whereby the ear can hear.

Know that alone to be Brahman, the eternal, and not what people here adore. Not that which the mind thinks, but that whereby the mind can think. Know that alone to be Brahman, the eternal, and not what people here adore.

What people here adore is an object in consciousness. What the eye sees, sense perception. What the ear hears.

What the mind thinks, a thought. But it's the consciousness that makes all seeing possible, all sense perception possible, the one consciousness that makes all thought possible. They don't know that.

Why don't they know it? Because they are trapped in identification with form. They react continuously to the forms that arise.

And now the way out is so simple. It is so simple. And that's the reason why so few people got it.

They tried... They surrendered to state of consciousness. It's here.

Here. You don't need time to surrender to the now. But if you do need time, which means also you need more suffering, it's there for you.

Because the universe will allow you more time and more suffering. I'm not quite ready yet to surrender. A little bit more time, please.

Okay. Please, as much as you like. Infinite, vast stretches of time.

And suffering. Or you see it, and this is an insult also to some spiritual seekers who are strongly identified with the thought movement that you need time for liberation. And perhaps you've already invested 30 years in that.

Great. It got you to this moment. And suddenly you hear, yes, but it doesn't agree with the teaching that I believe in that says you need many lifetimes.

Perhaps this is true. I'm not denying that you may need lifetimes or plenty of time, but you need it until you realize that you don't need time anymore. You needed time to get to that point of realization.

And for many of you, that realization is now. You needed time to hear it, otherwise you would have heard it a long time ago. So you hear it, and even if it's not yet operating in your life, you have heard it.

And perhaps you need just a little bit more suffering for you to finally say, ah, I say yes to what is, unconditionally embrace this, the form of this moment, the limitation of this moment. Or you've had enough. You've had enough suffering.

Humanity as a whole has had so much suffering. All, of course, produced through the egoic condition. If you are trapped in a false sense of self, you are going to create suffering for yourself and others.

And so humanity has been suffering, so much suffering. Look at human history. You weep when you go beyond the words that you read when you see what humans did to other humans throughout history.

What for? Well, it is the dysfunction of the egoic condition. And so, humans have suffered so much that there is a readiness now in many human beings to embrace this truth.

And many human beings are coming to the end of suffering, which means to the end of time. Psychological time is no longer important. Clock time is still works okay.

Tomorrow at eight o'clock, I'm going to see you, whatever. That works. But when I say coming to the end of time is the end of the psychological need for future.

So as you enter the surrendered state, the present moment, the now becomes primary in your life. What you give attention to, what you honor, that becomes the primary focus of your life now. On the periphery of your life, yes, there is still past, you remember what you did last year, 10 years ago.

There is still future in the realm of practicality. You can still embark on new projects, learn new things, even make money perhaps, but not because you are seeking your self-fulfillment through that, simply because it happens through you and it'll be an expression of the unconditioned consciousness. It is not a passive state, the state of surrender.

This could be a misperception. The state of surrender has a very dynamic quality to it also. And this is very important.

The action that arises out of the state of surrender is enormously empowered. It is intelligent action. It is not action that seeks some future result for completion.

It arises out of a state of joyous aliveness. And that is infinitely more effective than action, and which is still normal in human life. Most of human action arises out of dissatisfaction, out of fear, and out of desire, all to do with the egoic condition.

And that can look powerful on the surface. You could create a huge business empire out of the state of great dissatisfaction, not feeling enough, not feeling that others give you enough recognition. Your sense of self needs that, and so you're out of that dissatisfaction, even anger with the world.

I'm going to show them. I can make it. I can get there.

And then 30, 40 years later, you've built up a huge empire, corporation. And you'll be very unhappy. And the body will be very unhappy.

And the thousands of people that are working in it perhaps they're all making money, but they're stressed, diseased through stress, continuous infighting and intrigue, and until finally you die in the state of dissatisfaction. And the seemingly solid structures that are created by those egoic entities, which is most of the world, are not that solid either. Many of them are going to crumble as the old consciousness gives way to the new consciousness, the liberated consciousness on this planet the transformation of human consciousness on this planet which is now a necessity, not a luxury anymore for humanity to survive, the planet to survive.

God doesn't mind whether the human form survives or not. Wherever there is non-resistance wherever there is transparency the divine moves through. It doesn't ask, are you worthy?

Are you good enough? Have you accumulated enough credits? It sometimes moves to the seemingly most unworthy forms because that unworthy form created so much suffering for itself that something self-destructed and surrender happened.

And then it can move, the divine can move through the criminal. It may not move through the monk after 50 years of meditation because the monk may be, it may do, but it may not. The monk may have an image of himself as pure.

The last mind image of me as pure is the one last obstacle. Me. So you are in the midst of, this event is part of, it goes far beyond the personal.

It is part of the transformation of human consciousness on the planet. It will go unreported in the news tonight. It happened once that they did report it on the news, but mostly not yet because there are more important news, the mind says, the budget and the violence, much more important.

This is what matters. I hope I'm not offending anybody who is interested in the budget. If there's no self in it, it's fine.

Anything is fine. The world of phenomenal forms becomes a beautiful place to be enjoyed as the play of form when you no longer resist the forms or are looking for yourself in them. Then it's quite pleasant to see how the forms come into your life, situations, places, gain and loss, people, recognition, non-recognition, victory, defeat, how this continuous flux of forms moves in and out of the space of now.

Quite beautiful, even beautiful to see the fleeting nature of all the forms that come. Nothing lasts for that long. Even solid structures could go before you know it.

It's dissolved. In India, to see the insubstantial nature of the material world is easier. In the West, the delusion that the mind-created, man-made, egoically mind-created world, the illusion that those structures are solid and lasting is greater because they look more solid.

And so you people there might say, my life is totally, I've got all my shares there and I've got my house there and this is the corporation where I work and this is the big car and everything is looked after, my pension scheme and my investments with Enron Corporation. And it's all so solid and suddenly, before you know it, it crumbles. Where has it gone?

So, the doorway is now through the form of now, acceptance of that. The end of time as a psychological need, future especially as a psychological need, past also as a

psychological need to continuously refer to it to enhance and strengthen your sense of self. Don't need that.

So there's past you can let go with much greater ease. Remember what you need to remember, but no self-seeking. Future, psychological need for it goes.

So one could say, the end of psychological time. This is part of the transformation of consciousness. The primary focus of your life is now, not a story in your head, not a conceptual sense of self.

Now, as you allow this moment to be, the ability arises in and through you to relinquish the otherwise compulsive and automatic labeling and interpreting process of the human mind. And that is an unbelievable liberation. And many of you already finding that this is coming into their lives and some of you from now on will find that as you move through the world, you find that as you allow the form of this moment to be, which is a beautiful, gentle embrace, whereas before there was a resisting little spiky entity.

Now there's a gentle compassion comes with that. Let's leave that aside for a moment. There is no compassion unless you allow what is to be.

With that also great compassion arises. But for the time being, let us address a different aspect of that state of consciousness. It is the ability to move through life free or to a large extent free of the compulsion to interpret and label everything and comment mentally on what you are seeing, which is a conceptualized reality.

Through allowing you can, let's take, as you sit here, you can sit here where you are and allow this moment to be so completely that the compulsion to call it anything isn't there. So what does that mean? It means you perceive, see, hear, feel perhaps a little bit, sense perhaps your body as you sit here, but it is not, it does not become words in your head.

So there's the ability to perceive through stillness in a state of great alertness, but still alertness. And for the first time then, you perceive the world no longer through the conditioning of the mind, but through the unconditioned consciousness. And suddenly that which you perceive, it could be here, perceiving this form, perceiving the sounds, and you just allow it to be, there's no additional mind movement.

So the perception happens within a field of spaciousness, of stillness, of peace. And everything is suddenly seen as so much more alive than it had been when you deadened it through the compulsive labeling process. To become free of that is an essential part, of course, of this transformation of consciousness.

And it is so beautiful to be able, let's say, sitting on a bus, or, well, if you're lucky, you're sitting, you may be standing, or hanging, or riding on the roof, it doesn't matter. Just an example, you're on a bus, human beings all around you, it's moving, other human forms,

streets, houses, and you're simply looking. No entity is saying, this is awful, whatever, or whatever it is saying, I wish I were home, he looks dreadful, I wish he wasn't standing next to me.

Continuous. You simply allow it and it is as it is, and there is a peace around the sense perception. Water change.

There's also a depth to that which you are perceiving. It's alive, and it is as it is. And you could sit somewhere, on a bench, in a park, and you watch and to the mind it looks an insignificant event.

The mind even says, sitting there, this isn't solving my problems. The mind will try to come in and remind you of what your problems are. Sometimes, the old movement tries to come back in, and you see that, you come back to the freedom of being free of the conditioned.

Now, you may sometimes, especially as this state begins to arise in you, maybe short-lived at first, before mind comes in again, or as you sit there in that state, certain thoughts may drift in and out. And they are recognized as thoughts, perhaps labels again, but you are no longer totally in it. You allow it to be.

You recognize it as just thought. It's no longer a problem. And then there's a space again between the next thought, between that thought and the next thought.

And so we are talking about this right now in the context of a neutral, non-problematic situation. You're in a park, or you're sitting at home in your familiar room, and you're sitting in a chair, and you simply look around in the state of clear, innocent, non-labeling perception. And then something else happens.

You suddenly realize two dimensions. One is the objects that are appearing in your consciousness, the sense objects. And the other And then you sense the field of aware presence still, but awake, highly awake, the field of aware presence in which those sense perceptions appear.

You are aware of that and that which appears. In other words, you are aware, conscious, of awareness, conscious of consciousness, and that which appears in consciousness. Consciousness.

Knowing that none of that which appears in consciousness is the essence of who you are, but consciousness itself is who you are. But in every form, that essence is also concealed. So the other statement, the seemingly contradictory statement that everything you see is you is also true.

This is how it works. They are both true. None of that which appears in consciousness is you and everything is you.

But the essence of you, of I, is the field of aware presence. And you are free to know yourself as that. Then, the world is not threatening anymore, the world of form.

Nor is it that attractive anymore. It's just as beautiful as it is. But it doesn't threaten your sense of self nor does it promise to enhance your sense of self anymore.

Or you can actually, you can relax with the world because you don't feel threatened by it or enhanced by it because you are beyond it. And this is why, funny story to illustrate this, the spiritual teacher J. Krishnamurti who taught for many, many, many years, once in the middle of a talk he stopped talking and said, do you want to know what my secret is?

And everybody listened up. Some people had already gone to sleep because they'd been coming to see him for 30 years. Yes, that's what we've been waiting for.

What is your secret? Okay, I will tell you what my secret is. And he said, I don't mind what happens.

Yes. That was his secret. But now you can see, I don't know how many people got it when he said that.

He didn't explain, as far as I know, further. But in the context of this, you can see the depth of what that means. I don't mind what happens.

Because what happens is a form that arises in consciousness. And when you know yourself as consciousness, it doesn't matter that much. And the strange thing is, you might think, okay, then your attitude then towards the world will be one of not caring anymore.

It sometimes happens that people who, in whom this transformed state arises suddenly, they go through a period when they don't pay attention to any of these forms anymore. They lose interest in the form entirely. They get so drawn, so identified with the formless, with being, that existence becomes uninteresting because being is unmanifested life.

Existence is form because the very word means ex means out, systems, it stands out as a form. This happened to me also. Total lack of interest for several years in anything in this world.

And then a balance establishes itself. This doesn't need to happen to you. It tends to happen to people who without any teaching stumble upon this truth within themselves seemingly accidentally.

Nothing is accidental. But seemingly accidentally they stumble upon this and suddenly the unconditioned is there fully all at once. And then sometimes the world kind of

becomes totally peripheral until finally you learn to live in the world of form again.

With most of you a different process happens. It is a more gradual realization. Not that surrender takes time but to dwell in the state of surrender as a continuous state can take time.

Not the surrender itself because you can only surrender to now. But what happens is that the resistance movement which is conditioned collectively will reassert itself and it leaves. And so you fall back into the state of egoic identification with mind back in the state of resistance and denial of now and then suddenly you see it and then you re-enter.

So it's a gradual entering of that so that until it becomes the place where you dwell that state. And you don't need to lose yourself in it because it is gradual. You can learn to incorporate it into your life.

Not that you have to do it. It happens by itself. And the misperception could arise that then don't you become careless towards the world, the things in this world?

And strangely the opposite is true once you, the balance is there everything that you look upon is actually great care flows into that to which you give attention. That attention is the unconditioned. And in that movement of the unconditioned that looks upon the conditioned whether it looks upon a thought or an emotion or a sense object external there is a gentleness, a care and compassion and love with which you perceive things and allow things.

That's the beauty of it. You don't misuse the world of form in the service of self. You don't misuse the form that this moment takes in the service of some mentally projected future moment.

If you make this moment into a means to an end you're using it in the service of a false sense of self that seeks to complete itself through future. And whatever comes into the now is self-serving and often it's a human being you meet a human being and somehow you're just using that human being because you are using the present moment as a means to an end. So anything that appears in the now becomes a means to an end if the now is a means to an end to arrive at some future which is the egoic state.

So in the egoic state love is not possible because in the egoic state you want something from the other person or you fear something from the other person. And what you want from the other person is sometimes called love. I want you to complete me and I want you to sign this contract.

Don't you dare leave me. In the old sense it's been mad for a long time but there are many qualities that flow through a human being but not when the conditioned mind operates. So at first now we become free of the movement of the conditioned in simple

situations that you're just allowed to be.

Not particularly challenging situations. You're in a restaurant in a cafe drinking a cup of tea and an unlearned presence arises and you simply watch, see in a field of stillness. That is the arising and then the challenges come because as you know you can't go through life for very long perhaps not even a single day without some challenge appearing.

Some situation that doesn't seem to go the way it should have gone. Something going wrong. Some kind of loss and particularly in India one can experience things don't go the way you expect them to go.

This is a great lesson for many people who come here. It's easier to learn surrender here. I said that last night and this could be the reason why the great sages far greater numbers than any other country liberated beings lived here produced by India so that it seeded the entire world became through the enormous wisdom that arose here the insight into the human condition.

It's a miracle. So the challenges come and then the temptation is for the old reactive pattern to flow back in. So you get drawn back the moment you're faced with the slightest challenge.

Before you sat on this park bench beautiful occasional thoughts but you're perceiving in a field of stillness. And then the first challenge comes and then either that unconditioned stillness presence deepens or you get drawn into the old reactive pattern and the unconditioned becomes obscured again through identification with the conditioned. The little me is back reacting, fighting, complaining, shouting whatever it does it does its thing.

The reaction is the old reactive pattern. Once a certain level of presence which is another word I use to describe the unconditioned consciousness that arises once a certain degree of presence has been reached what happens is that a challenge simply intensifies presence instead of the old reactive pattern coming back. So a challenge comes and it is faced completely without resistance in a field of intense alertness.

That is the movement of incredible intelligence that goes into that situation that is challenging. It is not mentally analyzed at some point mind movement may come in but it could be more likely to be an inspired thought of what is needed unless what is needed comes a spontaneous action which also happens in that state. The challenge is faced completely in a state of alert attention and there is the movement of the unconditioned intelligence which the Chinese call the Tao is suddenly operating through this form.

So what is now dealing with the challenge is not the limited conditioned mind with its conditioning. What is dealing with this situation is the one universal intelligence and you will be amazed how quickly situations resolve themselves through the simple act of

giving full and complete non-interpreting non-judgmental attention clear space. Of course that is only possible if the portal that is the act of surrender is open if you have accepted unconditionally whatever this challenge is the form of this moment.

So that is how greater intelligence comes in and resolves it through action that then arises through you or another spontaneous event that seems to come from elsewhere because intelligence is everywhere the one intelligence and it will operate beautifully. So that's the creative human beings those few human beings who are very creative in artists musicians composers painters sculptors some of the creative scientists or any creative endeavor those human beings have the ability in the limited field of their endeavor to enter that state of total looking clear unconditioned attention and then a movement happens and the creative act begins and they know that they are not doing it as the form it moves through them and when you look at some of the great creations the redeeming feature of humanity it has enormous madness there but also some very great things the greatest of course is the teachers of truth they are the sublime achievement of humanity is to see beyond delusion but then come also those that created incredible depths and beauty through some form and use music or through even through words but there is an essence there that is beyond mind and you say how could a human being create such sublime such a sublime work and the answer is it's the little human being didn't create it it was there was an opening into universal intelligence and so those creative humans in their limited field enter that state and it happens and in most cases those humans when they move into back into ordinary life away from their creative field are possessed again by the normal human unconsciousness and so it's mostly with those people only in that moment that act of creation in their particular field are able to enter that state Einstein was able to enter that state and this is where the great insights came that no mind could have worked out there is a leap here that sudden insight that is not the result of thought activity it is the result of the cessation of thought activity and then suddenly the insight came so that is but here we are going we are not attempting to become great artists although it may happen this arises in humanity now as a continuous state of being so your whole life becomes a work of art even if you create nothing externally so the challenges are extremely important that come which is again the limitations that appears in this moment and not to turn away from it to walk through it face it fully say yes to it and then see what happens so that there is one more seeming apparent obstacle that many human beings encounter as the new state even as the new state of consciousness arises and that obstacle is due to the fact that collectively humanity has created vast suffering for itself on this planet and there is within the energy field of the planet there is a residue of pain human pain and in the collective in the collective consciousness of humanity or unconsciousness of humanity there is an enormous amount of human pain and every human being has a share of accumulated human pain that they carry inside almost something it's an energy field residue of pain from your personal life in this lifetime children very few children don't suffer great pain after all you live in a relatively mad world but more than that human pain accumulated

over thousands of years that is passed on in many ways even genetically and so if you are not aware of that it can happen easily that you are overwhelmed taken over periodically by the movement of human pain in you and it can easily obscure the arising presence the unconditioned when the pain comes I call that the pain body that human beings carry inside and that pain body is that needs to be seen for what it is it can only continue to operate in you if you remain unconscious of it and mistake it for who you are this pain body and many of you know this already I spoke of it in the book many of you already working with your pain body bringing presence to it but we need to point out that this pain body which we look upon as if it were an almost independent entity that lives in you and again don't take this to be the absolute truth it is a pointer a helpful very helpful perspective it's quite close to the truth but not the truth so let's be aware of the limitations of any perspective and yet we use that perspective because it's helpful so we say that it is like an entity that lives in you it is a residue an emotional field which is energy that has become stuck cannot flow freely constricted tight it lives in humans although most humans it is in most human beings it is not continuously active it is sporadically active the pain body has a dormant period when all you have to face in life is your mind and the mad egoic mind structures which is problematic enough but then periodically the pain body awakens out of its dormant state because being almost an independent entity it needs to take in some food renew itself it needs further experience of pain and it usually happens when you can notice it when a relatively minor often not always but very often a relatively minor situation event even thought can suddenly bring about an enormous influx of emotional pain be it anxiety fear extreme fear be it extreme anger often totally out of proportion to the triggering event you suddenly or the fear or its deep sadness and heaviness the the makeup of pain body differs from person to person some are predominantly angry some are predominantly heavy with deep sadness others are predominantly fearful and anxious and many others are a combination of these and so suddenly there is an enormous movement of emotion painful emotion and the first thing that the pain body does when it awakens it is seeking food it seeks food in two places one is in your mind and it will attempt to use your thought processes so the emotion is so strong that it overpowers your thought processes and every thought process then reflects the painful emotion that you feel so you begin to think thoughts that reflect the pain that you feel in here and with every thought you feed the pain body that means at that moment you are identified with the pain body and this is an important aspect of the egoic sense of self this is what makes the egoic sense of self so far we've only spoken of the egoic sense of self as mind movements but now we see there is an additional factor to the egoic sense of self which makes it even more mad and even heavier than it already is as simply mind movements conditioned that you identify with so we have an influx of human pain that flows into those mind movements that are egoic and are bad enough even without the pain body problematic enough and yet now as the pain body moves into it amplifies enormously the egoic mind movements what that means is when the story of me which is what most people derive their identity from becomes amplified by the pain body the story becomes huge drama heavy drama

angry drama fearful drama of enormous proportions and it the mind is working overtime it's active anyway all the time but now it's doubly ten times fifty times more active thinking all those thoughts angry depressed fearful fearful what's happening it's happening to me angry oh what I'm going to do I'm going to kill him I'm going to what you

[Speaker 2] (4:06:41 - 4:06:42)

know

[Speaker 1] (4:06:42 - 4:32:53)

I don't need to and every thought feeds the pain body and you love it because at that moment you have become the pain body that is the addiction to pain that every human being carries inside pain because bodies love pain and when you identified with that movement identified means your sense of selfness is in it during while it's active at that moment you because you have become the pain body you love the pain and you will do everything to keep it going but your mind is only one level on which one of where the pain body feeds it feeds on other people so it will attempt to provoke or make other people equally unhappy the pain body is very very unhappy and when it becomes through mind movement and identification with it it becomes a self the delusory self amplified now by thousands of years of human pain that are genetically and in other ways passed on and the delusion is that that is me my problem my pain my story you don't realize that my identity so and then this unhappy identity seeks to make others equally unhappy to feed on their unhappiness their emotional reaction of unhappiness in other words it's looking for drama and for trouble from someone and usually it gets it it succeeds in drawing in awakening the other person's pain body this is particularly prevalent in partnerships husband wife it can be seen in the periodic need to act out their drama and it repeats itself you might have noticed every week every few days you go through the motions in many cases it's almost exactly the same as last weeks and in other many cases it is the same as 20 years ago it's amazing as if they were forced to act something out like somebody has put something in there a script programmed you and you're forced same again but every time it actually works because through that the pain body renews itself and after a while a few hours maybe a whole day in some cases two days or in more chronic pain bodies longer periods of time and then it will go to sleep for a while and the relationship is a bit more harmonious again and sooner or later it's back and it it looks for an opportunity especially as more consciousness arises in you presence it looks for moments when you are less conscious it will attempt to come in then when it's ready to awaken it is clever it is cunning it's lying in wait it's looking for the best moment in which to suddenly jump in and rise up into your mind before you know it and immediately you start and suddenly ten minutes later you might realize you're feeding the pain body with extremely negative thought processes when did it start?

oh my god I've been in that for ten fifteen minutes half an hour it may be even too late by then you're so identified that if somebody pointed out to you that you are possessed by the pain body you would say you would shout something don't give me that nonsense about pain body this is very real the pain body sometimes if the pain body is active and you have to step outside you're going you're going shopping you're going to your workplace but you have the pain body is active of course it's not being expressed at that moment but you're walking there you're a walking pain body and you're then at far greater risk of being attacked verbally even physically there's a greater risk but more likely verbally by some other walking pain body so you go into a shop to buy a loaf of bread and suddenly the shopkeeper is extremely rude and there's an enormous amount of negativity flowing what did I do because his pain body recognized yours and says oh and many pain bodies these days are sitting behind wheels so there are people they are driving pain bodies and often accidents happen in that way all that is required for a very high likelihood of an accident is two driving pain bodies getting close to each other because the pain body wants the drama the pain body wants the pain the pain body wants the accident because the accident will give it more pain that is totally unconscious of course but it's a bit frightening to realize that there are many drivers out there who are looking for the accident through the pain body totally unconscious of course so it's amazing that I have met people spiritual seekers who already the state of presence arises in them beautifully but they have not been aware of the movement of pain body and each time they lose it completely totally identified with the pain movement and then wake up again okay it's time to meditate again and when the pain body is ready to awaken it could happen in the middle of a meditation and then it will wait for the slightest provocation a little the door opening leave me alone can't you see I'm doing my meta meditation for god's sake get out of here so there is a cycle here of human pain becoming a self the delusion of self and through becoming a self identification with it it renews itself so the simple how do you get out of it was composed predominantly of fear energy so I would wake up in the middle of the night shivering with fear and mind movements to accompany that all the dreadful things that are going to happen to me see the movement of pain for what it is human pain watch it as it arises so as it arises it may arise quickly particularly if it's anger that is the predominant energy field it can be as quick as an explosion not easy to watch it if it goes wrong you have to be there as it goes wrong so what and then it's there so what do you do with it say go away no it is the form that this moment takes human pain this moment then takes the form of that pain fear anger heaviness depression and what do you do with the now you allow it to be and you allowing implies that there is an awareness because the awareness and the allowing are really one you allow it to be so you see it and you allow the movement of pain then it cannot use your mind because you are watching it directly if when it cannot use your mind it cannot renew itself so it will simply be the expression of old pain but it's not you are not adding to it by unconsciously identifying with it and making it into a self and so that is the beginning of a gradual transmutation of the pain gradually the trapped energy that was there becomes freed and it is strange fact that in those human beings very

often who have the densest pain bodies the heaviest pain bodies liberation can happen very quickly because the suffering becomes almost unbearable and so you recognize what you then do is this was the case with me I could not live with myself any longer that night when the pain reached a climax I just this thought came into I talk about it briefly in the book I cannot live with myself any longer and that thought became a koan in zen koan as many of you know is a kind of riddle that has no logical answer that you could work out so the koan that spontaneously arose was that sentence that phrase I cannot live with myself and suddenly I saw self and the pain of self I said I there are two here I and the self the that I cannot live with what's that self it's painful self it's a story it's a painful story that's what I can't live with who am I who is I I at its deepest level is the unconditioned consciousness the one I the superficial I in the way the word I is normally used in everyday usage and it's probably the most frequently used word in the language because of course everybody is the center of the universe I usually refers to I and my story my story self my painful self my pain body story self this is when people say I they refer to the illusory identity of self that was the self that I could not live with I so and that is the miracle of transformation is when that happens and fortunately the pain that is created by that delusion is also that which makes you realize who you are beyond the form one could almost say that self created pain drives you out finally of the form that is one way of putting it and then by the grace of God the divine the one a spiritual teaching or teacher comes in and points to the fact that you don't need further pain you've come to the end to awaken out of identification with form you don't need more pain the one the pain that you have had and really I'm talking not so much to you as an individual person I could say that to humanity because you are humanity the pain that you have had has been enough and that was already 2600 years ago that was already the message of the Buddha because he summarized the entire teaching which is sublime of sublime simplicity and power summarized it as I show you suffering and the end of suffering and this is exactly what we have been engaged in here this evening I showed you suffering and the end of suffering the same teaching the same teacher there is only one spiritual teaching and there is only one spiritual teacher and that one teaching one teacher comes in many forms but it's only one and here that appears again with an added one could almost say urgency or intensity to it because at the time of the Buddha human madness had not yet developed to the point where it threatened survival of the very planet it's taken 2600 years since then for the human mind to become that powerful and increase through science through technology in the amplify the madness that was already there and not that there's anything wrong with that ultimately that also is part of what has to be and had to be put beautifully expressed beautifully by the Buddhist saying if there were no delusion there would be no enlightenment so all is as it is and it is right everything from the highest deepest perspective even though I have been speaking of human madness even that is a fragmentary perspective nothing I pointed out before nothing that thought can think or words can speak is the entire truth so even to say that humans are mad there's dysfunction on the planet yes it's true but it's not the entire truth there is a larger picture within which that also is as it should be

totally right so this is the message of salvation liberation from that prison but it's been beautiful it worked the madness worked the suffering worked it is all right from the highest perspective there's nothing that is amiss there's so you all go away from here greatly diminished in your sense of self story this has not been a personal growth seminar the opposite that which is true is not is emerging if it were not you wouldn't be sitting here anymore and now that presence the unconditioned transmits itself fortunately your practice is of course the practice of surrender to now the old movements of resistance will come back periodically and you then recognize them you will not get lost for too long in the old egoic reactive resistant movements occasionally you get back in and then oh there it was again and it's never a personal problem thought processes yes you may get drawn back into identification with mind streams and you become absent in dream world and then you awaken again out of it and then you realize oh I was in a dream world of mind identification again for the past three hours that's right you're awake now that's all that matters it's not a personal problem the whole movement of thought is not a personal matter just as the pain body is not a personal matter the pain that it is human pain and mind movement is the human mind it's nobody's personal problem so the old

[Speaker 2] (4:32:53 - 4:32:54)

comes

[Speaker 1] (4:32:54 - 4:34:13)

the new and slowly the new arises and that one could say may take some time but the one decisive act of surrender never takes time because it can only be now that is the message ever the same since the first human being realized the truth but more intense now more urgent thank you